101 a word with a consonant. One would thus have *Mpa'ngwen, from which Europeans have made mpawen, then Pahouin.

About the term "Fang" itself it should be remarked that the regular form m-faŋ (Class I or personal, m/be) is in actual fact hardly ever used by the Pahouin themselves, who prefer their usual ethnical constructions, that is, the radical preceded by mon (son, descendant). Thus one says mone faŋ, bo' be faŋ, like mon éwôndô, mone bulu (1), etc. The meaning of the word is obscure. It does not mean "man"

[104] 1. I usually employ current Boulou orthography, except for words that have an official spelling in general use, like the names of places (Ebolowa, Ambam, not ébolewo'o, mbam) and certain Gallicized names of tribes (the Boulou, the Ntoumou, but Bulu /adjectival use/ Ntum /adjectival use/; the Fang, but the Faŋ group). /The last phrase is meaningless for English, because there is no English equivalent for the distinction between capitalized French nouns of "nationality" and the corresponding noncapitalized substantive adjectives. Hence, in the English translation this distinction will be ignored, the official spelling being used for tribal names whether used as noun or adjective. —Ed./

It should be observed, by the way, that bulu and éwôndo are plurals of which the singular (*mulu, *ôwôndo) is not used.

(vir), which is fam, a mistake rightly /5/ noticed by Father Trilles, who nevertheless connects it with a root FA connoting the idea of virility, of violence (fa = machete, faŋe = to do on purpose, intentionally, etc).

2. Various Groups and Territorial Distribution

174 563 It is not easy to define the exact boundaries of the Pahouin group. The lists given by different authors include up to ten tribes, one way or another—thousands of individuals. At the end of the nineteenth century, penetration in extended order* prevented ascertaining